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MANUAL

OF THE

CONGREGATIONAL CHURCH

OF

OWEGO, N. Y.

PRINTED AT THE
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OWEGO, N. Y.
1891.

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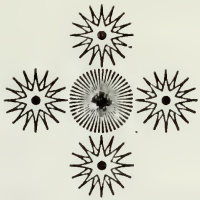
OF THE

Congregational Church

OF

OWEGO, N. Y.



CHURCH CALENDAR.

Sunday Services—Morning, 10:30. Evening services, 7:30 o'clock during the months of May, June, July, August and September, and 7:00 o'clock during the months of October, November, December, January, February, March and April.

Sunday school immediately after the morning service.

Prayer meeting—Thursday evening at 7:30.

Young people's meeting—Tuesday evening at 7:30.

Sacrament of the Lord's supper—First Sunday in March, June, September, December.

Preparatory service on Thursday evening preceding the Communion.

ORDER OF SERVICES.

MORNING.

1. Organ voluntary.
2. Doxology— Congregation standing.
3. The Lord's Prayer in concert.
4. Reading of Scripture lesson.
5. Anthem or hymn.
6. A selection from the Psalms, read responsively.
7. Gloria in Excelsis by choir.
8. Prayer.
9. Response by choir.
10. Hymn.
11. Notices and collection.
12. Sermon.
13. Prayer.
14. Hymn.
15. Benediction.

EVENING.

1. The Lord's Prayer chanted.
2. Scripture lesson.
3. Anthem or hymn.
4. Prayer.
5. Response by choir.
6. Hymn.
7. Notices and collection.
8. Sermon.
9. Prayer.
10 Hymn.
11 Benediction.

CHURCH OFFICERS FOR 1891.

Pastor—D. W. Teller.

Deacons—James M. Hastings, Theodore P. Sykes, C. E. Livermore, G. Lee Goodrich.

Prudential Committee—The pastor, the deacons, the clerk, the treasurer and Mrs. T. P. Sykes, Mrs. Alfred Dodge and Mrs. D. H. Bloodgood.

Clerk—E. E. Strait.

Treasurer—William H. Hutchinson.

Chorister—William H. Hutchinson.

Musical Committee—Dr. Charles L. Stiles, Mrs. Edward Stratton, Miss Alice Hutchinson, J. M. Hastings.

Sunday School Superintendent—James M. Hastings.

Assistant Superintendent—C. E. Livermore.

Second Assistant Superintendent—Mrs. C. S. Scott.

Secretary—Miss Lucy Johnson.

Treasurer—Louis D. Hyde.

Chorister—William H. Hutchinson.

Assistant Chorister—Mrs. Wm. H. Hutchinson.

Librarian—Otis B. Hyde.

Assistant Librarian—Romeo Stevens.

Treasurer of Sunday School Missionary Society—Miss Carrie Livermore.

Sexton—Romeo Stevens.

COLLECTIONS.

For Current Expenses—At each public service.

For Foreign Missions—Second Sunday in February.

For Home Missions—Second Sunday in May.

For American Missionary Association—Second Sunday in August.

For American Congregational Union—Second Sunday in November.

For the poor, for supply of Sacrament table and other necessary expenses of the church, on each Communion Sunday.

HISTORY.

Owego township was organized February 16th, 1791. French, in his Gazetteer of the the State of New York says that "the first religious services were conducted by Rev. Seth Williston." Mr. Williston was a native of Suffield, Conn., licensed Oct. 7, 1794, and sent out as a Missionary by the Missionary Society of Connecticut in 1798.

It is said that Owego, in its early history, "long bore the character of an irreligious place." Yet, before the close of the last century, there were many godly people settled here. They came mostly from New England, and brought with them the religious faith and church polity of the Pilgrims of Plymouth.

Immediately following them came ministers of like faith and polity—men of deep piety and missionary zeal, mostly from Connetieut, and graduates of Yale and Dartmouth. They preached and founded chuches wherever they could find opportunity. Osborne, Loring, Chapin, Wood and Williston were leading lights among these early missionaries; and as says Rev. Mr. Gregory, "the churches they formed were of the Congregational order."

"But" says the same writer "until about the year 1833, there was no rivalry or sectarian jealousy between Presbyterians and Congregationalists. They preached and prayed and won souls and built Christ's church with remarkable brotherly kindness." Each church, composed of members of both Congregational and Presbyterian antecedents and preferences, was advised by the "Plan of Union" formed in 1801, to join pres-

bytery or association, as convenience of location or other circumstances might determine to be expedient, while adopting such church polity as the majority preferred.

The anti-slavery controversy ruptured the Presbyterian church in 1837, carried away the "Plan of Union" of 36 years, and many churches, once Presbyterian in name, withdrew and united themselves with "associations" similar to those they knew in New England. Sharper distinctions were consequently made in church polity.

Prior to this, as long ago as 1803, at Lisle, Broome county, on the occasion of the ordination of Rev. Seth Williston, was formed the "Susquehanna Congregational Association," the first clerical organization in Southern Central New York.

Among the results of the labors of Levi Hart of Yale, Seth Williston of Dartmouth, and others, was the organization of the "Owego Congregational Society," August 7, 1810. Under this name it continued forty-three years, or until June 4, 1853, more than three years after the formation of the "Independent Congregational Society of Owego." Its name was then changed, by legislative enactment, to the "First Presbyterian Society in the Village of Owego.

In connection with this society of 1810, a church was formed July 24, 1817, by Rev. Hezekiah May, Jeremiah Osborne and William Wisner, called the "Owego Congregational church." In the course of years, without any official or church action on the subject, it slid into a semi-Presbyterian form of government. In 1831 it elected four ruling elders. It appears, however, that for some years after, the member-

ship was allowed to hear and decide upon cases of doctrine and discipline after the Congregational mode. The "close sessions" were always displeasing to many in the church, who were still firmly attached to the freedom of action and open discipline of its earlier history. Between 1831 and 1849, vigorous efforts were frequently made to effect a return to pure Congregationalism. Failing of success in these efforts, several members resolved to take steps toward forming a new church of the Congregational order.

From the records of the Presbyterian church of Owego, it appears that, on Monday, Dec. 31, 1849, "the session" held a special meeting, at which were present Rev. Philip C. Hay, Moderator; William Platt, William Pumpelly, Francis Armstrong, Joseph A. Beecher, Jared Huntington, Marcus LaMonte, Lambert Beecher, elders. The following forty six persons were at their own request dismissed, for the purpose of forming a Congregational church, viz: Andrew H. Calhoun, James W. L'Amoureux, Newell Matson, Flora M. Matson, Abner T. True, Lydia True, Erastus Meacham, Betsy Meacham, Erastus Dodge, Mercie Dodge, James Hutchinson, Minerva A. Hutchinson, Benoni B. Curry, Marcia C. Curry, Gilbert Williams, Anne E. Williams, Laforest B. Cooley, Caroline E. Cooley, Noah Goodrich, Charlotte L. Goodrich, Beriah H. Truesdell, Catherine H. Truesdell, John Perry, Mary Perry, John A. Lefler, Lucia E. Lefler, John Frank, Sally Frank, Joseph Dodge, Charity Dodge, Erastus Goodrich, Hope Goodrich, Gordon Bliss, Luna Bliss, Henry W. Camp, Phebe H. Truesdell, Mary M. Hollister, Starr B. Smith, Charlotte Dodge, Jane Dodge, Sarah J. Williams, Minerva Beebe, Hulda Munson, Jerusha Ketchum, Jane True, Jane Kimball True.

The Owego Gazette of Feb. 21, 1850, has the following local item: "The Congregationalists organized into a distinct church on Tuesday last (Feb. 19, 1850.) Rev. Richard Salter Storrs of Brooklyn, preached an appropriate discourse in the afternoon and Rev. Joseph P. Thompson of New York, in the evening."

The Ecclesiastical Council that assisted in the organization of this church held its session in the Presbyterian lecture room at 9:00 a. m., in accordance with public notice two weeks previous. The services of the afternoon and evening were held in the Presbyterian church. Andrew H. Calhoun, Newell Matson, James W. L'Amoureux, Abner T. True and Henry W. Camp were the committee of arrangements.

From a letter written by Hon. A. H. Calhoun, late of Brooklyn, N. Y., dated New York, Jan. 22, 1874, we make the following extract: "In the formation of a new church there was nothing of a spirit of rivalry or a desire to detract from the influence or usefulness of any other organization. On the contrary, it was felt that a co-laborer in the cause of Christ was needed and that an additional helper would essentially aid the advancement of the Redeemer's kingdom. There was no feeling of envy, distrust or dissatisfaction with our Presbyterian brethren, from whom the most of us had parted; no heart burnings; no real or fancied wrongs to redress; no desire to interfere with their purposes in any particular, but simply to establish a new gospel branch in accordance with our ideas of church government, with a view of co-operating with them in the same great work in which they had been so long and usefully engaged. We desired, too, a home for new comers of Congregational proclivities, judging that it

would be more congenial with their views and feelings to worship in their own temple and be governed by their own rules. Animated with such feelings, the organization of the Congregational church was pressed, and consequently, no obstruction impeded its progress."

NOTES.

At the first organization of the "Congregational Society of Owego," August 7, 1810, Solomon Jones, Caleb Leach, Abraham Hoagland, William Camp, James Pumpelly and Eleazer Dana were elected trustees.

At the formation of the first Congregational church in connection with the above Congregational Society, July 24, 1817, it was constituted of the following eleven members: Nathan Camp, Solomon Jones, William Jones, Lorenzo Reeves, Clarissa Jones, Marjery Jones, Ruth Goodrich, Sara Goodrich, Sally Penfield, Mary Perry and Dolly Talcott.

Over the church previous to 1870, there were the following pastors: Hezekiah May, July 1817, to spring 1818; Horatio L. Lombard, Oct. 28, 1818, to Aug. 2, 1827; Aaron Putnam, Dec. 6, 1827, to Dec. 28, 1831; Charles White, April 19, 1832, to May 25, 1841; Samuel C. Wilcox, May 24, 1842, to April 30, 1846; Seth Williston, July, 1846, to April 4, 1847; Philip C. Hay, April 15, 1847, to Oct. 7, 1855; S. H. Cox, Oct. 1855, to Dec. 1856; S. H. Hall, Feb. 24, 1857, to June 1, 1864; Solon Cobb, Nov. 8, 1865, to Sept. 1869; S. T. Clarke, Feb. 1870, most of whom were Congregationalists.

This church, under the pastorate of Aaron Putnam,

July 31, 1831. so far adopted the Presbyterian mode of conducting church affairs as to elect Solomon Jones, William Platt, Eleazer Dana and William Pumpelly, elders, without changing the name of the church or giving the entire management of its affairs into the sessions.

The "Independent Congregational Society," in connection with the above new church, being duly organized at the court house, Aug. 1, 1850, the following persons were elected the first trustees: Newell Matson, Abner T. True, James W. L'Amoureux, Erastus Meacham, Henry W. Camp and Gilbert Williams.

February 3, 1852, the house was formally dedicated to the service of the Lord.

February 4, 1852, the pews were first rented and assessed 12 per cent. on value, for support of the society.

The old bell, weighing 1,800 pounds, was hung in the tower of the first church 134 feet high. It was taken down and replaced by a new one in September, 1874.

The "Weekly Contribution Plan" of church support was adopted April 1, 1872, and has given great satisfaction.

The most marked revival seasons appear to have been during the ministries of Wilcox, Corning, Bartlett, Everest and Bulkley, all but the first settled pastors.

CHURCH BUILDINGS.

Immediately after the organization of the church, services were statedly held in the court house, corner

Main and Court streets. The church was organized August 1, 1850. January 2, 1851 the society bought a lot on Park street for a church edifice. May 17th ground was broken for a house of worship. The building was ready for occupancy and solemnly dedicated to the service of Almighty God Feb. 3, 1852.

Afterward, in accordance with a vote passed June 29, 1863, a conference room and church parlor were added to it and other alterations and repairs made; also an organ was purchased and placed in the church. The total cost of building and furnishing was about $14,000. This building was totally destroyed by fire December 3, 1877.

The present church edifice was dedicated Dec. 11, 1878. Its cost was about $16,000.

MINISTERS.

Rev. Samuel Corylus Wilcox was really the founder of the church. He began his labors in 1849 and continued his relations to the church as acting pastor until Sept. 11, 1853.

Rev. Corbin Kidder served the church in the same capacity from Sept. 11, 1853, until Jan. 1, 1854.

Rev. William Henry Corving was the first settled pastor of the church. He was installed March 8, 1854 and was dismissed May 1, 1857.

Rev. William Alvin Bartlett began his labors as acting pastor Sept. 12, 1857. He was regularly ordained in March 1858, and was dismissed by council June 28 of the same year.

Rev. Samuel McLellan Gould served the church as acting pastor from Sept. 11, 1858, until April 1, 1859.

Rev. Moses Coit Tyler began his ministry here May 1, 1859. Was ordained and installed pastor August 24, 1859. Resigned June 24, 1860

Rev. William W. Paige was acting pastor from Dec. 9, 1860, until about Dec. 1, 1861.

Rev. Charles Hall Everest served the church from Jan. 1, 1862, until Dec. 31, 1864.

Rev. Charles H. A. Bulkley was installed pastor May 13, 1865 and dismissed Jan. 1, 1867.

Rev. James Chaplain Beecher was acting pastor of the church from May 4, 1867, until May 1, 1871.

Rev. Dwight Whitney Marsh became acting pastor of the church Aug. 1, 1871 and remained such until April 1, 1876.

Rev. William C. Scofield was called June 19, 1877 and remained until Oct. 19, 1880.

Rev. Rufas Underwood supplied the pulpit for six months beginning Oct. 1880.

Rev. Miles G. Bullock served the church as its acting pastor from April 4, 1881 to Oct. 19, 1886.

Rev. Olin R. Howe was acting pastor from Feb. 3, 1887 until Nov. 11, 1888.

Rev. D. W. Teller was called to the pastorate of the church Dec. 20, 1888.

Ecclesiastical Principles and Rules.

I. This church claims the right of self-government and holds itself amenable to no other ecclesiastical body, except by its own consent and in accordance with the established usages of Congregational churches.

II. This church is under obligations to extend to other evangelical churches that fellowship called in the

scriptures "The communion of Saints," and such advice and assistance as may be sought and recognized by a common discipleship to a common Savior; and in like manner to receive the same from them.

III. An opportunity will be given at such times as may be most convenient, for christian parents to present their infant children for the ordinance of baptism. At such times parents are expected to present in writing their own names, together with the full name of each child, and the place and date of its birth, that the same may be entered by the clerk on the records of the church. Children are admitted to baptism when either parent is a member of an Evangelical Christian church.

IV. Application for church membership by letter or profession shall be presented at any regular meeting of the church, and after due examination and recommendation of the Prudential Committee, candidates may, if approved by vote of the church, become members on giving public assent to the articles of Faith and Covenant.

V. Members are expected, on removing *permanently* from this parish, to ask for letters of dismission and recommendation. Requests for such letters may be announced at any regular meeting of the church, and if granted by the vote of the church, the clerk shall prepare and forward the proper certificate.

VI. The church considers immoral conduct, breach of Covenant Vows, neglect of acknowledged religious or relative duties, and avowed disbelief of the Articles of Faith to which all members have assented, as offences subject to the discipline of the church.

VII. Any complaint against offending members must first be presented to the Prudential Committee,

who shall, upon sufficient cause, present the case to the church. But no complaint shall be entertained by this committee unless the means of reconciliation, and of reclaiming the offender as indicated by Christ in the eighteenth chapter of Matthew, shall, if possible, have been duly employed. An accusedmember shall be seasonably furnished with a copy of the complaint,and shall have an opportunity for a full hearing before the committee and the church.

VIII. The censure that may be inflicted on offenders are: private reproof,suspension, the removal of their names from the rolls of the church, or public excommunication, according to the aggravation of the offence; and in case of excommunication, notice thereof shall be announced from the pulpit on the Sabbath following.

IX. The stated officers of the church shall be Pastor or Pastors, Deacons, Clerk, Treasurer, and three other members of the church, who,with the above mentioned officers, shall constitute a Prudential Committee.

X. The Pastor shall be elected in accordance with the basis of union hereinafter given, and be installed by advice and assistance of a council. All other officers thus far named shall be chosen by ballot, without formal nomination; and all elections determined by a majority of members of lawful age present, and voting. Vacancies in any of the offices occurring between the annual meetings may be filled at any business meeting, such meeting, with its object, having been announced from the pulpit the previous Sabbath.

XI. The number of Deacons shall be at least four, who shall be elected for a term of four years, one retiring each year, the rank being decided by lot at the

first election. Before entering upon their duties, they may be set apart by prayer and the laying on of hands. It shall be the special duty of the Deacons to assist the Pastor in the spiritual care of the church, in the administration of the Lord's Supper, in the distribution of the charities of the church; also in presiding at religious meetings for which no other provision is made; and to provide for the pulpit in the absence or at the request of the Pastor.

XII. The Clerk shall keep a record of the doings of the church, of its standing regulations, and of its members, with the time of their admission, dismission and death, so far as can be ascertained. He shall also record the names of children baptized, under the proper date, with the date of their birth and the names of their parents. At the annual meeting he shall give a written report of the state of the church, with its history during the previous year, and an account of members received and removed.

XIII. The Treasurer shall take charge of church collections and at the annual meeting report in writing by items all church moneys received and paid out by him.

XIV. The duties of the Prudential Committee shall be to guard the spiritual welfare of the church; conduct and report upon examinations for admission to the church; and prepare and bring before the church such cases for discipline as seem to require the notice of the church.

XV. Terms of church officers, except that of Pastor, shall expire on the last day of December annually, or when their successors are elected.

XVI. All business meetings shall be opened by

prayer. In the absence of the pastor a moderator may be elected pro tem.

The regular meetings of the church shall be held on the last Thursday evening of each month.

The annual meeting for the election of officers shall be on the last Wednesday evening in December with the following order of business:

1. Reading minutes of last annual meeting.
2. Annual reports of officers.
3. Proposed Amendments to Ecclesiastical Principles and Rules.
4. Election of officers.
5. Miscellaneous business.

XVII. The Confession of Faith, Covenant, Form of Admission and Ecclesiastical Principles and Rules, may be altered only at an annual meeting by a two-thirds vote of the members present. Notice of such alteration in a written form must be given at some previous meeting of the church.

RULES FOR BUSINESS MEETINGS.

The decisions of the presiding officer are subject to revision by the church. Motions must be made in writing if required by any member.

A motion, resolution or amendment may be withdrawn by the mover before a vote upon it has been taken.

Privileged motions which may be made at any time, are motions to postpone indefinitely, to refer to a committee, to lay on the table, to postpone to a future fixed time, and to adjourn, all of which may be debated except the last named.

When a member is speaking no motion can be made without his consent.

The proposition last made is always the one under consideration, and the first to be voted on.

If several sums are proposed the largest is to be first put to vote; if several times, the longest.

The usual mode of voting is by the uplifted hand.

A member who has a motion to make may preface it with remarks to explain his design, but with this exception, speaking is out of order unless some definite proposition has been duly submitted and under consideration after being seconded.

Form of Admission to the Church on Profession of Faith.

The following persons have been duly examined as to their christian belief and personal experience by the Prudential Committee, and have, by vote of this church been accepted as suitable candidates for admission to membership.

(*The candidates are requested to present themselves before the pulpit as their names are read.*)

ADDRESS TO CANDIDATES:

You present yourselves, beloved in the Lord, to perform one of the most reasonable and responsible duties possible to you in this life. Having, as you believe, penitently confessed your sins to God, you are now, through faith in the Savior, indulging the hope that He has forgiven you and numbered you among His children, and you desire, as an act of obedience and as an appointed means of Spiritual improvement, to con-

fess Him before men. As a body of believers we have formulated and accepted the following

CONFESSION OF FAITH:

1. We believe in one God, the Father, Creator, Preserver and Moral Governor of the Universe, infinite in power, knowledge, wisdom, justice, goodness and truth.

2. We believe in one Savior, the Lord Jesus Christ, God manifest in the flesh, who in His life fulfilled the law and by His death atoned for sin.

3. We believe in one Holy Spirit who convinces of sin, renews the heart and transforms the life; the infallible guide and Divine Comforter.

4. We believe that these three, Father, Son and Holy Ghost, are in essence one God, equal in power and glory.

5. We believe that the Scriptures of the Old and the New Testament were given by the inspiration of God, and are the only perfect rule of faith and practice.

6. We believe that God at first created man in his own image, in a state of rectitude and holiness, but that he fell from that estate by transgressing the divine command.

7. We believe that in consequence of the apostacy, man by nature is destitute of holiness and in opposition to the law, character and government of God; and that all men previous to regeneration, are dead in trespasses and sins.

8. We believe that Christ, the son of God, has by His obedience, sufferings and death, made atonement for sin; that He is the only Redeemer of men, and that all who are saved will be altogether indebted to the grace and mercy of God for their salvation.

9. We believe that although the invitations of the gospel are such that whosoever will may come and take of the waters of life freely, yet because of the depravity of human nature, no man will come to Christ, except the Father, by the special influence of the Spirit, draw him.

10. We believe that those who have been made partakers of the heavenly gift will be kept by the power of God, through faith, unto salvation.

11. We believe that Christ has a visible church in the world, into which none but believers have a right to admission.

12. We believe that the sacraments of the New Testament are Baptism and the Lord's Supper. The former to be administered to believers and their children and the latter to believers only.

13. We believe that there will be a resurrection both of the just and of the unjust.

14. Finally, we believe that all mankind must one day appear before the judgment seat of Christ, to be judged according to the deeds done in the body; and that then the eternal condition of all will be unalterably fixed.

Do you thus believe?

(*The ordinance of baptism, if not previously received, will here be administered.*)

TO THOSE BAPTISED IN CHILDHOOD.

You received the ordinance of baptism in your childhood, having been presented therefor by christian par-

ents. Do you now thankfully and solemnly ratify their act and accept it as your own?

FORM OF COVENANT.

You do now, in the presence of God and man, avouch the Lord Jehovah, Father, Son and Holy Ghost, to be your God, the supreme object of your affection and your chosen portion forever. You cordially acknowledge the Lord Jesus Christ in his mediatorial offices, Prophet, Priest and King, as your only Savior and final Judge, and the Holy Spirit as your Sanctifier, Comforter and Guide. You humbly and cheerfully devote yourself to God in the everlasting covenant of his grace.

You consecrate all your powers and faculties to His service and glory; and you promise to take the Scriptures as the rule of your life and conversation; and that through the assistance of His spirit and grace, you will cleave to Him as your chief good; that you will give diligent attention to His word and ordinances, to family and secret prayer, and to the observance of the Sabbath; that you will seek the honor of His name, and the interests of His kingdom; and that henceforth, denying all ungodliness and every worldly lust, you will live soberly, righteously and godly in the world.

You do now cordially join yourself to this, as a church of Christ, engaging to submit to its discipline, so far as conformable to the rules of the Gospel; and solemnly covenant to seek its peace, edification and purity, to walk with its members in christian love, faithfulness, circumspection, meekness, temperance and so-

briety; and abandoning the sinful pleasures and amusements of the world, to prove what is that good and acceptable and perfect will of God.

Do you thus covenant and promise?

FORM FOR THE ADMISSION OF MEMBERS FROM OTHER CHURCHES.

(*Here those who unite by letter will rise in their places.*)

BELOVED FRIENDS — In presenting yourselves for union with this church, you in effect renew your vows as the disciples of the Savior.

You accept the Confession of Faith adopted by this church, and declare your hearty belief in the substance of the doctrines which it contains.

You also cordially join yourselves to this church, engaging to submit to its rules and discipline; to labor for its purity, peace and edification; to walk with its members in faithfulness and wisdom, in meekness, temperance, sobriety and love; and with the grace of God assisting you, to be to it examples of the Spirit of Christ.

This you promise?

(*The Church Arises.*) — We, the members of this church, most affectionately receive you to our communion. We welcome you to this fellowship with us in the enjoyment of the gospel and in labors for its spread. And we promise to watch over you in love and fidelity; to surround you with our sympathies; to remember you in our prayers; to commune with you of our Savor, and to seek continually your meetness for heaven.

And may the Lord Jehovah, Savior and Comforter, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you and us that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever. AMEN.

COVENANT AT THE BAPTISM OF CHILDREN.

(*Parents are requested to present in writing to the Minister the full name of each child.*)

You who now present your children to receive upon them the seal of God's covenant, profess yourselves believers in God and His Son, our Savior, and in the truth and the continuance of His promise to His children, to be a Father to them and to their seed after them. You covenant on your part, in the presence of God and of these witnesses, to train these children whom He hath given you in the nurture and admonition of the Lord; to instruct them in the knowledge of all Divine Truth as you may have opportunity, but especially in the way of salvation through Jesus Christ; to walk before them daily as God may give you grace, in the beauty of a cheerful and holy christian life; to seek as your chief aim concerning them, their renewal of heart and their salvation in the Redeemer; and to labor in all ways, with devout and prayerful endeavors, to prepare them to accomplish God's will on earth, and to enter His rest and glory in Heaven.

Do you thus promise?

PRESENT MEMBERS OF THE CHURCH, MAY 1st, 1891.

Adams, Mrs. Mary E.
Adams, Wm. W.
Adams, Mrs. Minnie
Angel, James Ford
Andrews, Mrs. Francelia
Barton, Mrs. Helen
Burt, Mrs. M. A.
Babcock, Zachary T.
Bloodgood, D. H.
Bloodgood, Mrs. Rhoda A.
Bacon, Charles H.
Bergen, Mrs. C. M.
Barton, Wm. E.
Bignall, Daisy L. L.
Barton, Mrs. Mary D.
Bradley, Mrs. N. A.
Buxton, Hattie
Barden, Mrs. M. A.
Bullock, Benjamin F.
Bullock, Mrs. B. F.
Brown, Francis L.
Brodt, Mrs. Amy
Ball, John P.
Ball, Mrs. Susie A.
Barton, Leonard F.
Curtis, Mrs. Mary C.
Chamberlain, Mrs. Rometta
Camp, Mrs. M.
Camp, Mrs. L.
Cornell, Mrs. Elizabeth

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Crater, Marinda
Cooley, LaForrest B.
Cooley, Mrs. Caroline E.
Calkins, Mrs. Ella C.
Curtis, Kate
Coppins, James H.
Coppins, Mrs. Mary H.
Coppins, Anna L.
Campbell, Mrs. J. A.
Chamberlain, Clara
Chappell, Mrs. J. E.
Catlin, Carrie
Dodge, Alfred
Dodge, Mrs. Mary
Dana, Mrs. E. R.
Drake, Mrs. S. J.
DeVed, Mrs. Evelyn
Decker, Phebe E.
Decker, Mrs. Ida Jane
Decker, Fred E.
Daggett, C. Lincoln
Dean, Willie J.
Dean, John
Dean, Mrs. Lena
Dugan, Mrs. Carrie P.
Danforth, Fred M.
Danforth, Mrs. Sarah A.
Foster, Wm. C.
Foster, Mrs. Emma
Foster, Lillian E.
Ferguson, Anna E.
Ferris, L. W.
Ferris, Mrs. Lucy

Ferris, Ida J.
Foster, Henry
Gorman, Mrs D. M.
Goodrich, David
Goodrich, Mrs. Fannie M.
Goodrich, Lyman T.
Goodrich, Mrs. Cynthia M.
Goodrich, George Lee
Goodrich, Mrs. Harriet S.
Goodrich, Noah
Goodrich, Mrs. Charlotta R.
Goodrich, Mrs. Lucy A.
Goodrich, Harry Allison
George, Simeon
Geer, Kittie
Hastings, J. M.
Hastings, Mrs. Emma T.
Hastings, Mrs. Rebecca
Hutchinson, James
Hutchinson, Mrs. Minerva A.
Hutchinson, Alice M.
Head, Mrs. Melinda.
Hyde, Otis B.
Hyde, Mrs. Mary J.
Hyde Mrs. Anna E.
Hodge, Mrs. Caroline
Hollister, Mrs. M. H.
Houk, Lewis C.
Howes, Mrs. T. E.
Hoagland, Mrs. Christina.
Hollensworth, J.
Hyde, Louis D.
Hastings, Wm. A.

Hutchinson, G. W.
Hoagland, Belle
Hollensworth, A. T.
Houk, Annie May
Hull, Mrs. A. R.
Hogle, Mrs. Mary T.
Hodge, Mrs. Ella
Hoagland, Mrs. E. D.
Hoskins, Genevieve
Hutchinson, Wm. H.
Hutchinson, Mrs. Nellie W.
Hoskins, Mrs. Frank
Hastings, Alice C.
Hastings, James M. Jr.
Hull, Daisy R.
Humphrey, B. J.
Johnson, James H.
Johnson, Mrs. Marian C.
Johnson, Louis Henry
Johnson, Winfield
Johnson Lottie G.
Johnson, Lucy H.
Jones, Byron F.
Kilburne, Mrs. Josephene F.
Keeler, Mrs. H. M.
Keeler, Ida
Kenyon, Wilbur A.
Livermore, C. E.
Livermore, Mrs. S. Augusta
Livermore, Gertrude A.
Livermore, Frank D.
Livermore, Carrie J.
Livermore, Cora

Lee, Mrs. Lillian A.
Lowe, Belle
LaMonte, Mrs. Mary M.
Lacy, Carrie
LaMonte, Fanny E.
Lainhart, Susie M.
Meacham Mrs. Betsy
Manning, Martha J.
Meacham, Chas. D.
Meacham, Mrs. Lottie A.
Meade, Wm. E.
Meade, Mrs. E.
Paris, Mrs. E. J.
Purple, Mrs. Fanny J.
Purple, Belle
Purple, Mrs. H. W.
Purple, Nina F.
Purple, Harry J.
Purple, Maud A.
Phillips, A. H.
Phalen, Nora E.
Quick, Mrs. H. G.
Rathbun, C. Henry
Rennie, Mrs. Jane E.
Robertson, Mrs. Dellie
Robinson, Lena Belle
Robinson, Lula Mary
Slater, Frank B.
Slater, Mrs. Gertrude
Slater, Mrs. Phebe A.
Stiles, Dr. Charles L.
Stiles, Mrs. Maryetta
Severson, Mrs. Nellie B.

Storms, Mrs. Nettie
Strait, Edward E.
Strait, Mrs. Etta E.
Stratton, Edward
Stratton, Mrs. Emma M.
Sheldon, Mrs. B. M.
Stebbins, Geo. Manlius
Stebbins, Mrs. Emma M.
Steele, Wm. M.
Stevens, Romeo
Stevens, Mrs. Ella B.
Sykes, Theodore P.
Sykes, Mrs. Electa B.
Steele, Mrs. Adelaide
Smith, Mary L.
Steele, Kate
Steele, Cora
Steevens, N. A.
Steevens, Mrs. Josephine
Steevens, Nora
Sweet, Mrs. Rose
Schuyler, Mrs. Clara Steele
Scott, Mrs. Etta M.
Snedaker, Mrs. E. W.
Strait, Roy N.
Steele, Jennie
Steele, Libbie
Severson, Leda
Truman, Mrs. Emily M.
Terwilliger, B. F.
Terwilliger, Mrs. R. C.
Turner, Rev. Edwin B.
Turner, Mrs. Jane B.

Turner, Ada M.
Thomas, Mrs. L.
Ticknor, Mrs. B. J.
Teller, Rev. D. W.
Teller, Mrs. Leonora G.
Teller, E. Josephine
Teller, Grace C.
VanBrunt, Mrs. Margaret
Webster, Mrs. Eliza Ann
Wright, Mrs. Jane C.
Walker, Edgar A.
Watros, Odell J.
Williams, Lucy Addie
Watkins, Wm.
Watkins, Mrs. Elizabeth
Watkins, Anna
Whitney, Mrs. Lucy E.
Whitney, Elinor B.
Walworth, Laverne L.
Walworth, Mrs. Elnora M.
Watson, Charles L.
Watros, Roswell R.
Watson, Edna R.
Zimmer, Mrs. Amanda

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